



press Eugenie will sleep with her illustrious ancestors, and that no other fantastic queen of fashion will come after her, to lead the civilized world such a fool's dance. What a set of monkeys we are, in feathers and furbelows, dancing to the tune of that imperial show-woman!

Yours truly,  
L. MARIA CHILDS.

### INTERVIEW WITH A PLANTER.

CHARLESTON, S. C., July 17, 1865.  
While the steamer was approaching Hilton Head, I was sitting on deck engaged in conversation with a rebel officer who had been spending several months on Johnson's Island as a prisoner of war, and was now on his way to his Southern home. He was a fine, stalwart fellow, in the very bloom of manhood, of pleasant address, and an intelligent expression of countenance. The conversation soon turned upon his personal situation and prospects. I would not attach much value to what was said, had I not heard the same sentiments expressed by a number of other Southern men, and had I not reasons to believe that they are indicative of the way of thinking of a large and influential class of people.

He was glad to get home again, very glad. He had entered the army in 1861, and had not been home since. For many months he had not heard a word from his family.

"I am a planter," said he, "or, rather, I was a planter before the war. My plantation is in Georgia, south of Savannah, not far from Darien. I have 4000 acres of land and about ninety negroes. I was well off, I assure you. But what am I now? My slaves are all gone; I am sure they are. Whether my house is still standing I do not know, but I am sure every thing about my plantation is gone to wreck and ruin."

"Well, what are you going to do when you get home?"  
"Do? I don't know, sir, no more than the man in the moon. May be some of my negroes, when they hear that I have come, will come back to me. They were always faithful to me. I treated them well; I lost but one in four years by death, of congestive fever."

"Well, then, if some of them come back to you, you will make contracts with them, give them fair wages, and go to work again, will you not?"  
He looked surprised. "How so? make contracts with them?"

"Well," said I, "you know slavery is abolished, and if you want the negroes to work for you at all, you will have to make agreements with them, as with free laborers."

"Yes," said he, "I have heard of this. I know that's the intention. But now, really, do you think this is a settled thing? Now, niggers won't work when they are not obliged to. A free nigger is never good for anything. I know the thing won't work. No Southern man expects it. No use trying."

He grew quite animated. I endeavored to convince him, in as forcible language as I could command, that the emancipation of the slave was indeed a settled thing, and that the Southern people would be obliged to try.

He still remained incredulous. "Yes, yes," said he, "I know that's the intention. But I tell you I know the nigger. I know him, sir. He isn't fit for freedom, sir. President Johnson is a Southern man, and he knows the nigger, too, sir. He knows him as well as I do, sir. He knows that the niggers must be made to work somehow. You can't make a contract with any of them. They don't know the contract. They won't keep a contract."

I remarked that the system which he deemed impossible was carried out at a great many places, and that where the military power of the government saw to it that the contracts were fairly made, the system worked well.

"Yes," said he, "as long as the Federal troops are there, the thing may work. But the troops will soon be withdrawn, won't they? And the people of the Southern States will manage their own affairs again, won't they?"

"May be, by and by," said I, meeting his anxious eye with a smile.

"Well, isn't that the policy of the administration? You see, then, the thing won't work."

I tried once more to convince him that he would have to make up his mind to treat the negro as a free laborer, and suggested that if he thought he could not, he ought to sell part of his land, and keep only as much as he could cultivate himself. The idea struck him as absolutely inadmissible.

"Sell my land?" said he. "What shall I do if I sell my plantation? I have not learned any thing with which I could make a living."

"You might cultivate a small farm yourself, and make a living in that way."

"Why, I can't work. I know how to manage a plantation with slaves on it. But I can't work; I never did a day's work in my life, sir."

"Then sell the whole of your land, and invest the money in some other profitable business. What is land worth down your way?"

"Why, I don't know. Land won't sell where I am at home. I haven't got the remotest idea what land may be worth there. There never was an acre of land sold in that neighborhood, that I can remember." He meditated awhile in silence. "No," said he, at last, "I can't sell my plantation. We must make the nigger work somehow."

I have now heard a good many Southern people speak about this subject, some of them very emphatic in their protestations that they accept these terms as they are, without any mental reservation, restoration of the Union, abandonment of the right of secession, abolition of slavery and all, but whenever you question them about particulars as to their future course, you will always find this to be the burden of the song. The nigger is free, to be sure, but he will not work unless compelled to work; we must make him work somehow—we understand the matter, and we will see about that as soon as the control of the political power in the States is restored to us. I believe every intelligent Southern man must have come to the conclusion that slavery is gone and cannot be restored, but he deprecates this fact most sincerely. If the negroes were not so "demoralized" as to render every attempt to restore the old form of slavery dangerous, I have no doubt the attempt would be made. But the "demoralization" of the negro is a fact, and it will permit it. On the other hand, the introduction of a bona fide system of free labor is a thing wholly foreign to the Southern's ideas. He does not know what free labor is. The problem he feels himself at present called upon to solve is, how to impose as many duties upon, and grant as few rights to, the negro as possible.

### FIRST OF AUGUST CELEBRATION.

The colored citizens of New York city celebrated the first of August with great spirit in a grove in Brooklyn. Prof. Day delivered a very interesting and eloquent address, the closing portion of which we give below:

Our future is in our own keeping. I do not look for full justice to-day, nor to-morrow, but the next day, as surely as that four years of war have passed, and 200,000 black Minervas, fully armed, have sprung from the brain of the white Jupiter of this land. My motto is, ask for justice—ask respectfully—of those who have withheld it; but ask earnestly, and sleep on your arms. Trust in the people, but trust not your neighbor. Your spirit, unitedly exhibited, will win the day. Even Gov. Perry (the loyal disloyal Provisional Governor of South Carolina) is but the chaff before the wind in a conflict of principles. Let him rave. Let him deprecate. Let him warn. The majority of the people of South Carolina are colored people—always loyal of course—and Provisional Governor Perry does not represent them. I look to the Americans who profess to believe in majority ruling, to see that such an incubus shall be removed. Such an "experiment" as Governor Perry should not be continued long enough to make Democratic institutions a mockery. That "experiment" will pass away, and the freedom not merely, but the enfranchisement of the colored people be secured. It must come. No man or men can resist the decrees of God. We read it on blood-red waves. We read it on battle-fields four years back. We read it on half a million lives given, cheerfully, that liberty in this land might be more than a name. We read it in the history of the good man gone, Abraham Lincoln, who, in 1859, did not think it necessary to give the ballot to any colored man, but who, in 1865, was willing to give it to the colored soldier, and a very intelligent colored citizen. I wear my Lincoln badge yet. I feel like wearing

it until the nation shall return to Mr. Lincoln's latest and safest policy. I see, therefore, the States reorganized merely sufficiently so to include every native male 21 years of age of some kind whether he be black or white as the icicle that's dwindled by the frost from the purest snow and hangs on Dian's temple. I see this Government made one by black and white hands, yielding up to black men thus, effort, a portion of Government control. I see the schools thrown open for the black child as for the white. I see black and white priests ministering together at the altars of religion. I see black men elected to petty and then to higher offices in the State. I see preference open to the black man, even to the Presidential chair. I see everywhere respect for brains and worth, moral and material. I see everywhere the recognition of the normal principle, "Man is man, and no man is more." I see, therefore, internal peace unbroken for ages. I see a pure government striving for the interest of the whole members of it. I see power everywhere stooping to protect the poor. I see a nation clinging to justice, the admiration of the world. I see a civilization, not of head merely, but of heart—a civilization unlike any except one which this tyrant-ridden world has ever seen—a civilization manufactured out of world thoughts, world sympathies, world loves. It shall go forth on the wings of the morning, a bright angel visiting the homesteads of all, and leaving over every relationship of life a blessed influence borrowed, as it were, from that law expounded by the good Bishop Hooker—the very least as feeling its cure—the very greatest as exempt from its power. Tyranny shall stand abashed in its presence, and acknowledge its supremacy. Liberty, a wanderer over our world for six thousand years, shall here fold up her wings and rest forever. Hence, in a word, the nation decried that loyal majorities in States shall not rule, but obey an oligarchy, then take notice that the nation is only half fought, and must be waged until the true Democratic principle shall triumph. To that declaration we give our voices and votes, "our lives, our fortunes, and our sacred honor."

### FREE SPEECH vs. A FREE PRESS.

The Richmond *Whig* was recently suppressed by the military authorities for indulging in a style of discussion calculated to induce a renewal of the war. After a few days, the proprietor gave satisfactory assurances to the authorities, and was allowed to resume business. In resuming publication, he bewails the disability which prevents his giving expression to the fulness of his thoughts on public questions.

Mr. Emerson Etheridge was arrested recently in Tennessee, by the military, for addresses to the people, in which he counselled his hearers to set the new Constitution of the State, and certain laws passed under it, at defiance. He has made his arrest the pretext for a scurrilous and powerful letter, through the newspapers, to the effect that the *Whig* takes its edge from the concessions Mr. Johnson, as U. S. Senator, was willing to make to avoid a civil war, as contrasted with the attitude he assumed after the war was forced on the country.

These cases, and others like them, are made the basis of loud complaints by the late rebels and their Northern friends. They clamorously repel these invasions of the freedom of discussion.

We submit that these criticisms come with a bad grace from men who have stoutly denied, through a long course of years, the right of all persons to discuss the nature and bearings of the institution of slavery, and who have not only denied the right, but have visited the exercise thereof with the most terrible vengeance of mob law. For at least ten years prior to the war, neither Horace Greeley, nor Henry Ward Beecher, nor Wm. Lloyd Garrison, nor any one of hundreds of such like, would have been permitted to live six months in any city of the States lately of the Confederacy. The Northern men and journals who are now incensed at the restrictions laid on discussion at the South, would have esteemed the hanging of either of the persons named, in Charleston or Richmond, as a commendable exhibition of civility. If the Federal armies were disbanded, or removed from the South, not a month would elapse before the unconditional Union men resident there would be completely silenced, and most likely thousands of them assassinated. Certain it is, all discussion as to slavery would be forcibly stopped, the instruction of blacks would be abandoned, or removed from the South, not a service, would be derided and trampled upon. Before Southern men set up as victims of the pro secession of free speech and a free press, it would be well for them to set an example of at least tolerating free discussion in others.—*Homeside Republic*.

## The Liberator.

BOSTON, FRIDAY, AUGUST 11, 1865.

### BENEVOLENCE OF ENGLISH "FRIENDS."

We have had the pleasure of making the acquaintance of Joseph Sixsors, Esq., an agreeable and intelligent member of the Society of Friends in England, who has been deputed by the Central Committee of that Society for the relief of the emancipated slaves in the United States to visit this country, in order to investigate their actual condition, and the working of the various associations that have been organized here in their behalf. Although the Friends are a small body in England, we are equally surprised and gratified to find that they have already contributed the magnificent sum of more than thirty thousand dollars in aid of our freedmen, and are still making collections for the same benevolent object. It is impossible for charity to be more opportunely or more wisely bestowed, and the benediction of Heaven will be sure to attend it. Besides, such benevolent co-operation cannot fail to strengthen the bonds of international amity, and promote the cause of peace universally.

Mr. Simpson arrived in this country in April last, and has made diligent use of his time in visiting various localities of freedmen in Virginia and at the West, and has been much gratified by what he has seen and heard. Below we give some extracts from his interesting letters, which we sent appended to a private report of the Central Committee to which we have referred—

"The planters, having now ceased, in reality as well as in law, to be responsible for the maintenance of these people, are not likely to deal very kindly with those for the tightening of whose fetters they have fought so long and suffered so much. No mercy, no kindness, (much less any help,) will be afforded them in this, the most critical period of their history. It is, then, to his friends in the North, in England, and elsewhere, that the freedman must look for just that amount of help which is required to get him safely over this great turning-point in his history. And more than this he does not ask. It is the unanimous testimony of all with whom I have spoken, and of all who have mixed with the Southern negroes during the last few years, that he neither asks nor desires continued charity. Just give him a hand out of the misery in which his race has been steeped for generations—give him facilities for acquiring that knowledge which has not only not been given to him, but positively forbidden him—give him freedom and just enough education to fit him to use it right—and he asks for no more. If you will refer to the reports of the teachers and inspectors at the various camps and schools, you will see how universal is this evidence of an independent feeling on the part of the blacks themselves. 'We can work—we are willing to do so—but we don't like to live upon charity.' Such is the feeling, and from all I have yet seen of the action of the various committees in the North, (and I have sat with several during their executive deliberations,) they do all in their power to keep this up. The women are taught to sew; material is provided for them, and they are paid for their work just as our women were in the sewing schools in Lancashire. Many, if not most, of the able-bodied men were induced or compelled to enlist; others remain at home, and, where practicable, work for wages on the fields. The children are taken into the schools, and show a really wonderful quickness in the acquisition of knowledge. The idea, by the way, of the intellect of the black man be-

ing inferior in its nature to that of the white is entirely scouted by those who have taught both. Give him equal chances, and the teachers say the black is certainly not behind his competitor."

Yesterday I spent several hours, in company with Dr. Thomas, in visiting the colored Free Schools of this city. About 1000 names are on the books, and the average attendance lately has been 650 to 700. Good school-room have been provided; 12 teachers are regularly at work; and though operations were not commenced in these schools till the beginning of the present year, the general appearance, conduct, and attainments of the children struck me as being especially encouraging. They were clean, as orderly as the negro's fun-loving nature will allow him to be, and in attainments would not disgrace any English school which I was ever at. Figures, mental calculation and grammar are their weak points; and some of us, I think, won't be inclined to judge others very harshly on these points."

There was an evident feeling of interest prevalent amongst the scholars; they seemed eager to learn; and it is the universal testimony of every teacher with whom I have yet conversed, that in point of intelligence and aptitude for learning the black child is not one whit behind the white; but, if anything, he is the quicker of the two. The teacher, who is looked upon as the best in this city, has been seven years teaching in Boston, (Mass.) and is now in these Free Schools. His testimony was very clear—"I have taught this class the same lessons I taught in Boston to white children, and I can safely say that the lesson has been much more quickly mastered here than there, and with much less labor to myself."

In these schools, however, but few children of men recently emancipated are to be found. They are chiefly the sons and daughters of men who have long been free.

In Richmond five Freedmen's Schools are already established, and in them about 2000 children are now being taught—chiefly by New England lady-teachers sent here by the Baptist Missionary Society. Seeing that little more than a month has elapsed since the Union troops obtained possession of the city, you will see that little time has been lost in getting the schools to work; and this would strike you more forcibly on visiting the schools."

Most of the scholars are but just free. Nearly all have long lived in the city; and though large numbers of colored people who have just been liberated are flocking into this place from the vicinity, it is expected that most of them will return to their old or adjoining farms as hired servants, as soon as the novelty of their new state of being (which, as yet, they can hardly realize) shall have given place to the consciousness that they will now be dependant solely upon themselves for their livelihood.

As might be expected, the children come to the schools perfectly ignorant of the very rudiments of learning. Their ignorance has, in fact, been compulsory. Remembering this, one is surprised to note how rapidly they advance, especially in all branches which can be taught orally. The teachers are surprised at this—especially those who have only been accustomed to white children before. To these children, coming to school is looked upon quite as a treat. (O how different was it with some of us in bygone days!) and it would please you much could you see the little dark-eyed girls (decked in their bits of finery) march into school, laden, with large bouquets of flowers for their teachers, and take their places with an air of delight, which says, as plainly as action can say anything, "Yes, massa, me free now; I can come to learn book, learn sign, and den me short time write like white man." Of course, nothing but the simplest lessons are yet taught; though, by the way, I noticed one or two who spelled words of two syllables nicely. In order to avoid languor, various exercises are resorted to continually; or a song is taken up with wonderful energy by all. Yesterday, for instance, a school of 500 or 600, which meets in the African Church, gave us with great vigor, "Rally round the flag," "John Brown," and others, much to our and their enjoyment.

So far, white teachers are found to answer better than colored ones. In time, no doubt, colored ones must take their place, especially during the hot weather further south. At present there seems to be but one teacher to 40 or 60 scholars, and some of them are much overworked."

### A SOUTH-SIDE VIEW.

In another column may be found a statement of a conversation with a Southern gentleman, written by a regular correspondent of the *Daily Advertiser* in the South, who is vouched for by its editor as eminently qualified to obtain adequate and trustworthy information in that region. It corroborates the testimony that is coming in from all quarters, showing how tenaciously the slaveholders adhere to the ideas formed under their slaveholding slavery. They no longer fight, because they have no armies, no arms, and no leaders. They yield to the United States Government, because there is no confederate Government. They take any required oath, because that is the only way of living in quiet under the Government which they have vainly tried to overthrow. Their old method of life is no longer available, and they must find a new one. They know not what to do. But, manifestly, what they will try to do will be to get as much as possible out of the class they formerly pretended to own. They still sell negro with their own hands. They still repeat, alike to others and to themselves, the lies with which they have always been accustomed to justify slavery. If, as now seems probable, they shall find it no longer possible to have slaves, they will do what they can to keep the colored people in the position of "niggers"; they will demand work of them on the smallest possible wages; they will prevent them, as far as possible, from attaining the rights of land-holding, of voting, and of manufacturing and commercial enterprise; and they will restrict, as far as may be, their progress in education, and in the attainment of civil and political rights generally. Are men like these to be entrusted with the legislative power in the reconstruction of States?—*C. K. W.*

"HARPER'S NEW MONTHLY MAGAZINE," for August, is received. It is a good number to take with you to the seaside, or for an afternoon under an apple-tree about the homestead. It has an illustrated bit of colloquial poetry, "Blacksmith and Farmer"; a paper descriptive of western mining; "In the Witness Box," and the Pursuit of the guerrilla Morgan, all illustrated, and the latter written by Abbott; Recollections (a portrait) of Sheridan; papers on "Nebraska," "Hugh Miller and Geology," "Under Fire at Charleston," and "The Influence of Climate on National Character"; the continuation of "Armadale," and "Our Mutual Friend," with tales, sketches, poetry, and the editorial after-part, always entertaining, and a perfect "magazine" of its itself.

Messrs. E. Tilton & Co. have in press Volume Second of their edition of the Conspiracy Trial, edited, with an Introduction, by Ben. Perley Poore. The publishers, in giving this book to the public, seem to appreciate the value that will always be attached to the most remarkable military trial which has ever occurred or is likely to occur on this continent, and have brought it out in the most desirable form for libraries. It is beautifully printed in clear, open type, on fine white paper, and neatly bound; has a vignette of Justice, blindfolded, with scales and sword. We are glad to learn that libraries are recognizing its importance; it should be in every public library. Of the trial of Aaron Burr, which has recently been in so much demand, there can scarcely be found a perfect copy, even in the largest libraries. The publishers present the Conspiracy Trial in a most attractive manner, and in a way to put it within the reach of every one. Its sale will doubtless be a large one."

### THE RENOVATION OF THE SOUTH.

Cognate to the obligation on the part of the government and the liberal mind of the North to secure popular instruction to the people of the South of all colors and conditions is the still more imperative duty to provide a way by which they may become possessed of land. It is well known that all the land opened to cultivation and adjacent to the lines of traffic is in the hands of the slavery, with rare exceptions. The poor whites have for long years occupied the poorest lands, and in some parts the sandhills, cking out a miserable existence on a little corn, pork and whiskey. Now, the war has ruined the old landed aristocracy, except in those instances where the foresight of the planter will lead him to use his influence over his former slaves to induce them to work for low wages, which will probably be the case quite generally on the back plantations; and the result will be that the negro will have no home of his own, unless he retreats to the poorest land—perhaps the pine barrens or sandhills. In all cases where the aversion or anger of the planter shall induce him to procure white laborers, as is threatened in North Carolina, the future of the colored man, even with freedom and the right of suffrage in his possession, will be unenviable.

Now, the first thing to be done by the power in authority is to apply the Confiscation Act to the rebel land-owners with judicious severity all over the Slave States, and then under the Homestead Law set off to every family of blacks forty acres of land, on or near his old plantation. Not to begin the class of former rich whites, the government can generously allow forty acres to remain to the old slaveholding family, so that they will be on a level with the blacks in the ownership of land. And where the confiscated and abandoned lands do not suffice, the unoccupied and unsold lands belonging to the government can be brought into requisition, and divided among the freedmen and poor whites. This will secure two very important and essential results: first, the complete extirpation of the Southern aristocracy—the most ungenial nuisance in the republic; and, secondly, the anchoring of the poorer people in permanent homes. Ownership of real estate by its citizens is the real safeguard for a government. Where such a condition is almost universal, as in the Northern States, a revolution to destroy the government which guarantees the title is next to an impossibility. Had the system prevailed at the South, the people could not have been dragged into rebellion; and in those States where the custom prevailed to give great estates, a vote for secession could not be obtained from the people. Witness Virginia, Kentucky, Tennessee and Missouri.

Having accomplished this extremely important object for the down-trodden blacks, let us look forward a few years, and remark the state of things that will gradually ensue. The blacks of Missouri, being few in number compared with the whites, will form, as in most of the old Free States, an influential class, and will gradually, for the sake of each other's sympathy, or for social reasons, sell out their farms, and settle in the towns or cities. This will not add to their virtues, but will be apt to affect them as it does the whites. They will become more refined in manners, but poorer in substantial wealth, weaker in health, and less virtuous of life. Any laboring class of people, unless educated mechanics, grow more dependent and less self-reliant the longer they cling to great cities, not to say that they sooner fall into pinching poverty. What lessons of bitterness do our financial convulsions reveal in cities among the laboring poor! While the hardy laborers in the country, away back in the forest, can rarely suffer for the necessities of life, unless through intemperance. So we fear little good will come of the colored people flocking to large towns, and becoming menials. We wish to see them out of menial employments as soon as possible, that they may silence by their enterprise the slanderous lies of their enemies.

What we fear for the colored people of Missouri will be the case too much in Kentucky, Tennessee, West Virginia and North Carolina. In Kentucky or Tennessee, the whites are about four or five to the blacks, and in many counties of those States there are but a few colored people, say a dozen or so. They will naturally gravitate to those regions where society congenial to their feelings can be found; and consequently, very many of the negroes will find themselves obliged to work as servants again, and under the same disabilities as we mentioned above. But Eastern Virginia has negroes enough in her borders to found a respectable Commonwealth, and we need fear no such effect, for there will be room enough and work enough and abundant society for them and their posterity for the present and immediate future, without crowding into towns and cities. The gracious fact, that of an equal population of whites and blacks at Richmond, more than ten whites to one black drew government rations in the month of May, speaks volumes for the sagacity and industry of the blacks. The cheapness of vegetables in the market there speaks the same language. The suburbs of Richmond, we doubt not, are pretty generally occupied by the hardy blacks, with their "truck patches," and their skill at raising pigs, poultry and vegetables doubtless solves the whole question of difference in poverty of the two races.

So we conclude that where the colored race can enjoy, not only personal freedom and civil rights, but social advantages that shall give them quiet respectability with their competitors, we shall see the true development of the race. And in this light we look to the settlement at Port Royal and the Sea Islands of South Carolina and Georgia, and the operations of the freedmen on the Mississippi river, between Vicksburg and New Orleans, as full of promise. We do not doubt their success; and in the belt of country that skirts the Gulf of Mexico, for some two or three hundred miles inland, where the great bulk of the colored population now reside, we expect to find all the elements of success that can be wished for. We want to see the commerce of the region in the hands of the children of the men and women who have for six generations groined in slavery, and died in the house of bondage. We trust that the close of this century will see no representative of that dominant class of oligarchs who have abused humanity, insulted God, and cursed our country with the enormities of slavery and the horror of civil war, owning one acre of soil, managing a single branch of business, or claiming a share in the commerce that then will bless that land and whiten the adjacent sea.

We look to that section as the real Canaan of the race that has redeemed it from the hands of nature, and who own it by the divine right of labor; and the first step will be to secure a share in the soil. The whole State of Florida contains only about one white inhabitant to a square mile, and large areas of its land lie as neglected as when the Spaniard first laid his eyes upon it, three centuries ago. The rebellious whites, having no rights that black men are bound to respect, should be rooted out, as lords of the soil; for they have shown themselves unworthy to the task of properly developing a lovely and fertile State, dose by the tropics. Give it to the loyal black man. Put him in full possession of it, as a part of his inheritance, and bid him God-speed. We do not fear for his future there. Fifty thousand square miles of fertile land, that ashes for the hand of civilization, lie ready to be vexed into yielding up its treasures. Let the loyal blacks who wish to own it ask the government to set them down there with the requisite tools. How glorious the Africa-America future may be, with the appliances of seaports, cities, towns, railways, schools and manufactures, owned and engineered by the brains of the descendants of those who died far out of sight of the promised land! Will not the philanthropist turn his attention to this question?

Our last page will be found wholly occupied with the proceedings of the First of August celebration at Abington, as reported by Mr. Yerrinton.

### A TRIP TO LAKE MEMPHRAMAGOG.

The Newspaper Fraternity of New Hampshire, who belong to the Royal Order of Good Fellows, commiserating the trying situation of their metropolitan "brethren of the quill," sweltering in their pent-up sanctums, with the thermometer in the nineties, last week sent them an invitation to join in an excursion to Lake Memphramagog, Vermont; and on Thursday, a number of the representatives of the press of this city started for Newport, at this end of the lake, via the Lowell Railroad and its connections. The day was one of the hottest of that feverish week, and warmly reminded one of Holmes' "Hot Season," when

"Plump men of mornings ordered tight,  
But, ere the scorching noons,  
Their casid-moulds had grown as loose  
As Cossack pantaloons!  
The dogs ran mad,—men could not try  
If water they would choose;  
A horse fell dead,—he only left  
Four red-hot, rusty shoes."

But our steed was of different mettle, and bore us steadily and swiftly through the pleasant environs of Boston to the "City of Spindles," to Nashua and Manchester, and thence, along the beautiful valley of that "lowland river" whose praises Whittier has just now so sweetly sung, where the stately elm stands sentinel over the "green repose" of luxuriant meadows, to Concord. Here we met a large company, the representatives of the press of the Old Granite State, with a few from Eastern Massachusetts, many of them accompanied by ladies,—for whose accommodation two spacious and well-appointed cars were in waiting. Among the party were Gov. Smyth and lady, (whose simple presence is a benediction,) Adjutant-General Field, of New Hampshire, and Mayor Humphrey, of Concord, as invited guests. Again on our way, we sped over the Northern Railroad from Concord to White River Junction, at which point we struck the Connecticut and Passumpsic Rivers Railroad, and following the course of these streams, through thriving villages and well-tilled farms, whose handsome corn

"Waved in the hot midsummer's noon  
Its soft and yellow hair,"  
we reached, at seven o'clock in the evening, the village of Newport, some 200 miles from our starting-point,—where the doors of the spacious Memphramagog House were flung open, with welcoming sound, and the company were soon busily engaged in removing the incrustations consequent on the long and sultry ride. The lavation completed, full justice was done to an excellent supper, and then most of the party retired to their rooms, to take their first view of the evening shadows reft on lake and wood and mountain, and just as the moon

On the hushed island sea looked down."  
The view, at this moment, was one of surpassing loveliness. Owl's Head Mountain, the chief point of attraction about the lake, towered in mysterious grandeur in the distance, while close at hand the waters broke into ripples of silvery laughter beneath the rays of the moon, which revealed, on either hand, the dark foliage of the trees, in shadowy indistinctness,—making a picture that will long live in the memory.

Friday morning, the company (now numbering about seventy) gathered on the little steamer "Mountain Maid." Capt. Fogg, for an excursion on the lake. Light clouds seemed to obscure the sun, and a gentle breeze tempered what had otherwise been an exceedingly sultry day, and made enjoyment possible. Lake Memphramagog, (the name is said to be a corruption of the Indian words signifying a large, beautiful expanse of water) is about forty miles long, with an average breadth of three miles, two thirds of its surface being within the dominions of the British Queen. We sailed, therefore, under the Cross of St. George as well as the Stars and Stripes. The main sources of the lake are the Clyde, Barton and Black rivers, and its waters find their way to the St. Lawrence through the St. Francis river. As we have said, (why, "would puzzle a conjuror" to tell,) is the centre of interest, and the steamer stopped at its base, where there is a quiet and attractive hotel, nestling snugly in a lovely nook—

"With mountains round about environed,"  
but the pressure for time was too great to permit even the most zealous of the party to climb the mountain, which is 2700 feet high, and from the top of which, it is said, a delightful and very extensive view is obtained, including the White Mountain summits, Lake Champlain, the rivers St. Lawrence and St. Francis, and, on a clear day, even the glistening spires of Montreal. The "Mountain Maid" made several landings on both sides of the lake, affording excellent opportunities for the enjoyment of its varied beauties: its bold headlands,—the picturesque islands that gem its placid waters,—the pleasant villas and well cultivated farms on its eastern shore, which testified to the natural fertility of the soil and to careful husbandry, with the verdure-clad hills on the western side, where the sombre hue of the evergreens was relieved by the lively green of the deciduous trees, while here and there a solitary maple flung out its banner of scarlet and gold, prophesying of the autumnal glory of the woods. Some of the party were disappointed in the character of the scenery, having looked forward to a visit to "forests primeval,"—to the sight of deer in their native wilds, and, perchance, to exciting adventures with bears, or other predatory rovers of the forest. They had anticipated another Moosehead, and found a second Winnepesaukee. But it is praise enough for this northern lake to say that it may contest for the palm of beauty with Winnepesaukee—"the mirror of God's love."

About noon, the steamer reached Magog, the outlet of the lake, where there is a water privilege of great value, equal in power to that at Manchester and Lawrence. Here, if before there had been any doubt as to the civilization of this region, the question was set at rest by the spectacle of a hoop-iron factory, (the enterprise—how fit!—of some fugitives from the draft on this side the line,) and of a tobacco patch! A substantial lunch was provided for the company on board the boat; and, after an hour pleasantly spent in rambling over the village, the steamer's bell summoned them once more to the boat, for the return. In the course of the afternoon, the inevitable speech-making took place, (Gov. Smyth very acceptably occupying the chair,) and brief responses were made by several gentlemen to toasts appropriate to the occasion. Resolutions of thanks were also passed to the officers of the various railroads, and other gentlemen, to whose kindness and voluntary good offices the party were indebted for the pleasures of the day. An interesting incident of the proceedings was the introduction of one of the oldest settlers to the company, who described two encounters with the veritable Sasquatch on the lake, with a dramatic power that Gough could hardly surpass, and a strength of faith and freedom of manner truly refreshing in this age of unbelief and rigid conventionalism.

The boat reached Newport again about seven o'clock, and the company disembarked, and hastened to relieve the well-filled tables of the Memphramagog House of their burden. The evening was spent in conversation, and (by the younger portion of the party) in dancing.

We ought to say a word of Newport and its neighborhood, and will say it here. The village is a settlement of but four years' growth, yet it contains one or two hundred houses, and is evidently a busy and thriving place. Limestone abounds, and quite a traffic is carried on in lime, which is burnt in kilns on the margin of the lake. Copper and lead are also found in the vicinity, and some portions of the country are said to be auriferous, but the gold has not yet made its appearance in sufficient quantity to stimulate adventure. These mineral resources wait but the capitalist, and the skilled laborer who comes at his bidding, for their development. The agricultural ca-

pacilities of the country are great, and when the road is carried through to its junction with the Grand Trunk, a distance of some thirty miles, the future, if there is any virtue in intelligent and undaunting perseverance, cannot fail to be a bright one. When completed, this road will make a continuous rail communication between New York and Quebec, almost on a straight line, and doubtless much of the traffic between these two important points will go that direction.

On Saturday morning, the party bade farewell to the lake, and turned their faces homeward, stopping at various places along the route; each and all, we cannot doubt, rejoicing in the strengthening of the friendships, the formation of new ties of fellowship, and a store of pleasant memories to make glad the coming time.

In closing this hurried account of a delightful excursion, we desire to express our special acknowledgments to the officers of the several railroads, and particularly to Hon. Henry Keyes and A. H. Perry, Esq., the President and Superintendent of the Connecticut and Passumpsic Rivers Railroad, (who accompanied the party,) for their constant courtesy and kindness; to Capt. Fogg, and Messrs. Buck and Plummer, of Memphramagog House; and last, but not least, to the means taken, by our good friend, J. E. Parker, Esq., of Concord, by whom the arrangements for the excursion were made, and under whose intelligent supervision they were carried out to so successful and gratifying an issue.

### LETTER FROM L. N. FOWLER, THE EMANCIPATOR.

The publication of the following letter has been accidentally delayed since its receipt—

LONDON, (Eng.) April 24, 1865.  
MY OLD FRIEND, MR. LYDIA GARRISON.  
Having for the two past years been your paper's valuable medium through which I have gained constant information about the affairs of my country, while travelling in England, I must tell you that the announcement that it would be discontinued after the present year, with mingled feelings of pain and pleasure,—pain, because the *Liberator* was a valuable place, and pleasure, because it was a valuable place, a messenger of glad tidings, and the one valuable place to be stopped,—because, as the cause which started the paper, thirty years ago, no longer exists for its continuance.

I congratulate you on the changes which have taken place in the American people, because you have so much toward bringing about the desired result. Rarely does a pioneer live long enough to see the fruition of his labors, as you have done. You have a martyr's fame by a martyr's labors, bearing oppression, imprisonment and calumny, and the cause was weak, and there was no credit in being an Abolitionist. May your life be long spared to see the day when your earnest labors! I should rejoice to hear that you had lectured in Richmond, Charleston, Raleigh, Columbia, and New Orleans. The thought has occurred, that instead of stopping the <

## LETTER FROM HON. N. H. WHITING.

MARSHFIELD, July 30, 1865.

CHARLES K. WHITFIELD, Esq.,

DEAR SIR:—When I saw you in Boston a few days ago, I gave you permission to address me as one of the possible speakers at the celebration of Emancipation in the West Indies, which you propose to hold at Abington on the first of August. As the time approaches, I find that my health and voice are not sufficient to justify me in the attempt to speak in the open air; and, as the best substitute I can offer, I send you on paper the substance of what might have been said in speech, had the "divinity that shapes our ends" made time and circumstance of shapes complex.

The auspicious event in the world's progress which we have commemorated now for many years, has, at least, been overshadowed, and, at least partially, obscured by the great deliverance which the stern necessities of war have wrought in these terrible four years, for black men, and for white men as well. The sternest of our nation's martyrs President, "If slavery is not wrong, then nothing is wrong," was affirmed of a system which rests on the monstrous postulate that there is, or may be, something in a man—everything, indeed, that makes him a sentient, reasoning, producing creature—which does not belong to him, but is subject to his will, nor to be used for his needs—but is the property of another, subordinate to the interest or caprice of his owner. That system, so terribly described by John Wesley as "the system of all villanies," has been broken and pulverized by the iron hammer of war which had been invoked by its friends to rivet more strongly its fetters, and by its friends to rivet, with the slave-collar, across the chest and around the world.

We sing psalms to-day, then, not merely for the liberation of eight hundred thousand, but for four millions of slaves, as the immediate result of the blood-curdled through which we have just passed. The yawning gulf of "chaos and night" opened at our feet; and it could only be closed by the sacrifice of untold thousands of the nation's most precious children. That fruitful parent of all our woes is dead. On us and our children is placed the responsibility of seeing that it never has a resurrection.

The Declaration of Public Law has gone forth, wherever the stars and stripes of the American Union flutter on the breezes of heaven, "that all men are born free." It is affirmed with an emphasis like the sound of many waters, in contradiction from the infamous postulate with which slavery went forth to battle against the civilization of the age—it is proclaimed that there is something in every man, constituting the inherent, essential qualities of his human nature, which belongs to him, and which cannot be bought and sold in the market, or made to minister to the caprice and luxury of another.

The part of the great problem now lying unsolved immediately before us is to determine what is that something which belongs to every man. Is it not a right to the best use of all the faculties God has given him—the right to choose the form of government under which he shall live? the right to home and family—to free thought, free speech, and free worship? the right, in fine, to everything essential to growth and happiness which the Commonwealth can furnish? This is what we have claimed for the slave. So ours, in its last analysis and result, is a complete and universal reform. Thus our work is but just begun.

Our reformer can truly say, with Emerson, that "he is an old-fashioned man with no past at his back." With him nothing is completed while anything remains to be done. His work is that of criticism of the actual, and a perpetual demand for the realization of the ideal. But his is ever the attitude of hope, not of despair. His appeal is for justice always and everywhere. With the Hindu of Eastern story, he says, "I leave to Right as the sure ladder that leads up to God." He acknowledges and accepts the post that is done; but he is on the alert to point out the rocks and quicksands that still lie along the pathway of the man and the nation. He rejoices, with joy that can find no verbal expression, in that morning of freedom before which the night of slavery is rapidly fading away; but he says, "To say there are still some dark streaks in the expanding night which are ominous of future tempests and convulsions is the 'reconstructed' Union." And this he says to the string upon which I conceive we are to pound in our "rub-a-dub agitation" of the present hour—that is the question of equal, or negro suffrage.

We owe the negro far more than we can ever pay for the victory we now enjoy. When our great war began, it was predicted that whichever party succeeded in securing the assistance of the negroes would surely conquer. The peculiar nature of the conflict enabled us to see and act upon this "military necessity" first. And so we have won. But I venture to say that the valor and endurance of all the white soldiers we sent into the field, though perhaps never equaled in the history of the world, and though coupled with the marvelous resources which the Government has otherwise developed and brought into play, would have been insufficient, and the rebels would have succeeded in their nefarious work of breaking the Union into fragments, if the armed hand of the negro had not been thrown into our scale. The element of weakness in the South was the slave. This element Abraham Lincoln, of blessed memory, stated upon, and attached to the loyal cause; and so the hour of victory came, and the nation is saved.

For this we promised the negro his liberty. Shall we have it in fact, or only in form? It is proposed to leave him, with this name alone, at the mercy of the white population of the rebellious States, smothering under their feet, and exasperated to madness by the knowledge that their overthrow has been accomplished by the aid which their former slaves gave to the national cause—it is proposed to leave these faithful and indispensable auxiliaries in such hands, without law, without law, without any law in their protection and administration they have no voice, and they have no foot, with not even the poor protection which the interest and lurking humanity of the former master gave them.

Against this we are to protest, as an act of injustice and of cruelty, of meanness so despicable, that it may be called the crowning shame of the ages. No man or people can ever prosper after consenting to this. Now is the time to cry aloud on this subject. We cannot protect the emancipated blacks now, in the first flush of conscious triumph, when gratitude for their salvation is unchecked by the cupidity of personal interest, we shall never voluntarily do so. If we are to be wrong from our heart's blood, or from our children.

I make no account of this plea of State Rights in the name of national justice to the negro. There is no such thing. They deliberately committed suicide. The nation is left but to such territory belonging to the rebels, and sundry defeated rebels, without one national or State right to be tried and punished for their crimes. The machinery of those States can never be put in motion again except by the consent of the Government again, which they rebelled. Never was a clearer case.

That plea can never be entered again. Of all the people on the planet, we are just the ones who have a matter in charge. In the name of good faith, common honesty, and the public safety, let us see to it that whoever is left "out in the cold" under the new order of things, it shall not be the only triumphantly loyal people in the rebellious South. They shall be left in the starry flag in its darkest hour. Through the heavy night of doubt, and almost of despair, when so often shut down on the Union cause, those black faces were always the symbol of loyalty and truth. The curses of all that is good will light upon them if we leave them in their hour of need to the tender mercies of the "mean whites" of the South, and the "copperheads" of the North.

Nobody should be forsaken or neglected who has done anything to aid the Union in its mortal peril; and it is especially our mission as reformers—as abolitionists—to see that justice is done to those poor black men, who, though laboring under the terrible disabilities of relentless prejudice and grinding servitude, by their sublime patience, courage and fidelity made it possible for the nation to live.

We flatter ourselves with the notion that the result of the conflict through which we have just passed is the triumph of democracy—the people—or over despotism and caste. This gives it not merely a national, but a human and world-wide significance. Thus our star becomes a cynosure of hope and promise to the struggling people everywhere. But let us have no more of that sham democracy which, with its gilded selfishness, confines itself to snoring at the aristocracy of birth, or wealth, or literature—"I am as good as you," and at the same time despises the poor of other races and nations. Give us rather that genuine life—that pure democracy—which goes down to the bottom of society, and, in the spirit of the Great Reformer, whose light streams through the centuries from the cross of Calvary to the outpost and oppressed of all races and climes, says, "YOU ARE AS GOOD AS I. You are a man and a brother. You are an heir to the sublime possibilities of activity and achievement that ever prophet dreamed or poet sang. Come up, my poor brother! Enter and take possession of your inheritance." This is the true democracy. How much of it is to be embodied in the life of this nation? Enough to save it, and make it commensurate with the wants of the human race? The answer is with each and all. The problem is the "middle of man." The duty of life is to aid in its solution.

Yours in that work,  
N. H. WHITING.

## POWELL, THE EM.

## OLOGIST.

The following letter has since been received—

LORD GARRISON,

(Reg.) April 24, 1865.

DEAR SIR:—I have just received your letter of the 19th inst., and I am glad to hear that you have found your paper a source of pleasure and interest.

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## THE JEFF. DAVIS MEETING.

The New York Post publishes the following statement of Robert Brown, one of the attendees upon the Jeff. Davis meeting in that city the other day.

"State of New York, City and County of New York, ss."

Robert Brown, of said city and county of New York, being duly sworn, deposes and saith:

On Monday, the 31st of July, 1865, he attended a meeting in this city, having received an invitation in the following terms:

"You are invited to meet, with several devotees, at the office 19 and 20, Broadway, on Monday, the 31st inst., at 4 P. M., to devise means for the fair and full defence of Jefferson Davis and his associates, so that whatever happens, justice may be done."

New York, July 26, 1865.

The meeting was held in the rooms designated, being those occupied by Carlos Butterfield. There were present at the meeting Messrs. Gideon J. Tucker, Surrogate of this county, Theodore Martin, Peter V. Cutler, Clarence and Douglas, among others many of the fair and full defence of Jefferson Davis and his associates, so that whatever happens, justice may be done."

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